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THE CLEMENTINE INSTRUCTION

FOR THE RIGHT ORDERING OF

The FORTY HOURS' PRAYER

Translation and Commentary by REV. J. B. O'CONNELL

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ON CONCERNING THE RIGHT ORDERING
OF THE FORTY HOURS' PRAYER



Catholic Church. Pope (1733-1740: Clement XI)

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FOREWORD

THE origin of the Forty Hours' Prayer—as that of many “devotions”—is obscure. Like most practices of piety which have become widespread in the Church, and have even found their way into the Sacred Liturgy, it arose from the gradual synthesis of pre-existing elements.

The elements in this case were: (1) *Devotion to the Blessed Sacrament during the three days of Holy Week*, when it was reserved with special solemnity in the Easter sepulchre (a practice which began in the thirteenth or fourteenth century); (2) *processions*, both penitential (which had been carried out in times of stress from early Christian times) and Eucharistic (*e.g.*, the Corpus Christi processions already in use in the thirteenth century); (3) *exposition of the Sacred Host* (dating also, probably, from the thirteenth century). The gradual union of these elements of Eucharistic worship, with the added notes of universality (exposition in all churches) and continuity, resulted in the devotion which is known as the “Forty Hours' Prayer.” The number forty had been already chosen in connection with the adoration of the Blessed Sacrament in Holy Week, because of the popular idea that our Lord's sacred Body had lain in the tomb for that length of time.

It was in Milan that the prayer in its present form arose and took shape in the decade 1527-1537. In the Church of the Holy Sepulchre in 1527, as a special supplication to avert the evils that threatened the city from invasion by

the armies of France, began the exposition of the Most Holy Sacrament for a space of forty hours. Ten years later (1537) in the same city we find the devotion, which had partly died out in the interval, being revived and preached with great zeal by a Capuchin Father, Joseph of Ferno.

The form of the devotion in Milan then was almost as we have it today. Fr. Joseph had introduced, for example, the idea of unceasing supplication, the Adoration being begun in one church of the city as it was ending in another. In 1539 came the first papal recognition of the practice, when Paul III issued a brief granting indulgences for the devotion in Milan. From this city the pious exercise spread not only throughout Italy, but beyond the Alps. Having soon found its way into Rome, Clement VIII in 1592—in the bull *Graves et diuturnæ*—gave it official recognition, and ordered it to be carried out uninterruptedly throughout the year in the churches of Rome. He did so as a special supplication for peace at a time when the Church was gravely menaced by the heretics (Protestants) and by the Turks, and when her rightful champions, the rulers of Spain and France, were at war. Indulgences were granted by successive Popes to encourage the devotion of the Quarant' Ore, but for centuries these were confined to particular churches. Only in 1897 did Leo XIII extend the spiritual privileges to the universal Church.

The devotion was not at first regulated from Rome. Its rite grew gradually through the synthesis of its elements. In 1575 St Charles Borromeo issued a detailed instruction for the due ordering of the Prayer in his diocese of Milan. In 1705 Clement XI issued the first official Instruction from Rome, based on that of St Charles. Finally, in 1731, Clement XII reissued the Instruction in its present form, and from him it obtains its name of the Clementine Instruction. It is still of full binding force for the city of

Rome, and is the norm for the correct ordering of the Forty Hours' Prayer throughout the universal Church. In the present year (1927) the parts of it which deal with the Mass have been brought into line with the Pianine reformation of the Roman Missal by an Instruction of the Congregation of Sacred Rites issued on April 27, 1927.

In origin the primary object of the Prayer was the peace of Christendom. Peace still remains its object and the warding off of all public calamities. Being a supplication for deliverance from the scourges of the divine anger, it is a penitential exercise, hence the Litanies of the Saints and the sorrowful character of the *Missa pro Pace*; as a great act of devotion to the Most Holy Sacrament it has all the elements of solemnity and joy that characterize the cult of the Blessed Eucharist.

According to the present law of the Church (Codex, Canon 1275), "the supplication of the Forty Hours is to be held with all possible solemnity each year, on days appointed with the consent of the Ordinary, in all parish churches and in others in which the Most Holy Sacrament is habitually reserved."

The Prayer may be held at any time in the course of the liturgical year, except from the morning of Maundy Thursday to the morning of Holy Saturday (S.R.C. 3574⁵).

The Clementine Instruction was originally issued in Italian. We are not aware that it has hitherto made its appearance in English. In this book the text of the decree is printed—paragraph by paragraph—in heavy type. It is almost a literal translation, but occasionally the text is slightly compressed, and parts which are obsolete or have no bearing outside Rome are omitted. Thus, for example, § XXVI is entirely excised. To the translation of each paragraph we have added a commentary, bringing the matter fully up to date and dealing with all practical points

arising from the text. This commentary is based on the rubrics, on the decisions of the Congregation of Rites, and on the teaching of the best rubricists. We shall welcome corrections and suggestions. We hope that this little book may aid in having the great devotion of the Forty Hours' Prayer carried out with all the dignity and reverence which are due in the cult of the Most Holy Eucharist.

J. B. O'CONNELL.

DUBLIN,

August, 1927.

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THE CLEMENTINE INSTRUCTION CONCERNING THE RIGHT ORDERING OF THE FORTY HOURS' PRAYER

THE OBLIGATION OF THE INSTRUCTION

§ I. By direction of Pope Clement XII, the regulations of the Instruction, issued to secure the right ordering of the Forty Hours' Prayer and to eliminate abuses, are made binding on all the churches of Rome in which the Prayer is held.

The Clementine Instruction is of strict binding force only in Rome (S.R.C. 2403), or elsewhere if any Ordinary has made it binding in his diocese. Yet many times has the Congregation of Sacred Rites expressed the wish that it should be adhered to in all places (*cf.* S.R.C. 2403, 3049⁴, 3332¹⁻³, 4015⁵). Pius X, when granting in 1914 the privilege which permitted the interruption of the Adoration at night without the loss of the indulgences, expressed his earnest desire that the Prayer should be conducted according to the terms of the Instruction. If it is not, it no longer remains the Forty Hours' Prayer, and apart from the concession of Pius X or special indult its spiritual privileges are lost, and it is very doubtful if the liturgical privileges remain in such a case. In non-essential details and in points not determined by the Instruction, it is open to the Ordinary to sanction some departure from the prescriptions of the Instruction.

THE SIGN OF THE PRAYER

§ II. Over the door of the church in which the Prayer is in progress and at the top of the neighbouring street a sign of the Blessed Sacrament is to be affixed to indicate to passers-by that the Adoration is being held there.

This sign usually takes the form of a shield, in wood or metal, with some image or emblem of the Blessed Sacrament (*e.g.*, an image of the monstrance containing the Sacred Host) fixed over the door, which is draped around with hangings of festive colour—for example, in white and gold, or in white, red, and gold.

The direction to affix such a sign at the top of the street is intended only for narrow by-streets, where a church may be hidden away and little known to the public. In non-Catholic countries, moreover, compliance with this direction may be difficult or even impossible.

PREPARATION OF THE ALTAR

§ III. The Blessed Sacrament is to be exposed at the High Altar. If this altar have any image on or above it, the image is to be veiled.

As the Exposition of the Blessed Sacrament for the Forty Hours' Prayer is the most solemn of all Expositions, the Church requires that it take place, for greater honour, at the high altar.

While it is permissible (S.R.C. 3599³) to retain uncovered any picture or statue permanently placed on or over the altar where a less solemn form of Exposition is being held, though even in this case it is better not done, it is definitely ordered that for the Prayer such image must be covered, in order that not even in the smallest way may attention or honour be diverted from the Most Holy Sacrament.

§ IV. Relics of the saints and statues are not to be placed on the altar.

If relics of the saints be exposed at a *side* altar, owing to the occurrence of the saints' feasts, which may be done, the kissing of them and the blessing given with them must be omitted during the Prayer (S.R.C. 4059²).

The Instruction expressly excepts from the above prohibition the figures of angels which are merely candelabra, and it would seem that the figures of angels in an attitude of prayer are also permissible.

THE THRONE

§ V. Over the altar, in a prominent place ("in eminenti situ"), a throne with a canopy in white is to be placed, and on its base is spread a corporal for the monstrance to stand on. In front no ornament is to be placed which would impede a view of the Blessed Sacrament.

The rubrics do not favour the erection of a permanent throne for Exposition over an altar. In fact, it is expressly forbidden (S.R.C. 4268⁴) in the case in which it would be difficult to have it without the altar Cross being placed in it (which is forbidden by prior decisions of S.R.C. 3576³ and 4136²), and in this case the Congregation suggests a movable throne. Such a throne, in gilt timber, adorned with white silk and gold materials, for example, is the usual Roman practice. It is permissible to erect a permanent throne in the wall behind the altar and separated from it, provided that it is not too far distant from the altar, with which it should form one structure in general appearance (*cum quo debet quid unum efficere*, says decree 4268⁵ of S.R.C.). Where the altar has, as it ought to have, a ciborium or baldachin erected permanently over it, no throne, it would

seem, is necessary. In such a case it is sufficient to place the monstrance on a stand erected in a prominent place over the altar.

The Instruction prescribes that the colour of the throne be white, being the liturgical colour of the Blessed Sacrament. This direction refers, of course, to a throne with textile ornaments (silk, brocade, poplin, etc.); it does not apply to a throne which may be constructed of precious metals or marbles. The use of red in part for the draperies of the throne is not excluded, as the colour is festive and is in use frequently in correct Roman churches.

As the end of the Exposition is to present to the eyes of the people the sacramental Species for adoration, the Instruction prescribes that a clear view of the Sacred Host be not impeded. Hence flowers, candles, draperies, etc., should not be placed very close to the throne of Exposition, nor should there be hanging lamps or anything else that would prevent the Blessed Sacrament from being clearly visible.

THE LIGHTS

§ VI. At least twenty candles are to burn continually on the altar, both day and night. No light is to be placed behind the monstrance. Two [large] candelabra with candles are to be used. The windows near the altar may be darkened during the day to foster recollection in prayer.

A decision of S.R.C. of 1910 (4257⁴) refers to the Ordinary the decision as to the number of candles to be used at any solemn Exposition, but prior decrees of the Congregation on the subject are to be observed. Hence the prescription of the Instruction on this point settles the question for the Forty Hours' Prayer. The quality of the candles is not indicated. When the Instruction was framed, only real

wax candles were in use for altar purposes, hence we may conclude that, as far as possible, the candles ought to be of the highest quality. They must be wax at least "in greater or notable quantity" (S.R.C. 4147), and the Ordinary will determine more accurately their quality. It would seem more in keeping with the reverence due to the Blessed Sacrament that a lesser number (provided at least twenty are used) of candles of the highest quality is preferable to a larger number of inferior quality.

The Instruction says that the candles are to burn "continually," and that the "same number" are to be used at night as during the day. Hence the practices of lessening the number at night, or of lighting for part of the Exposition only some of the candles which are on the altar, are not to be approved. Is not the same Eucharistic Lord present all the time?

In practice, it will be found best—as indeed the Instruction suggests—to use a limited number of candles, of *large* size (both long and thick), of well-seasoned wax (*i.e.*, not recently made candles, but candles kept in a cool and dry place for some months at least after their manufacture), and with *thin* wicks. The candles should be so arranged that there will be a good interval between each one, otherwise they become overheated, and begin to twist and melt. This method will avoid a good deal of the trouble which is experienced with the candles at an Altar of Exposition, and as the candles will then not require almost perpetual renewal (one now and another after a brief space), it will tend to due reverence and dignity and prevent the unnecessary disturbance of the worshippers.

The Church sternly sets her face against anything in illumination which suggests seeking after theatrical "effects." Hence the prescription of the Instruction that no light is to be placed behind the monstrance (confirmed

by D. 2613⁵), and the modern prohibition (S.R.C. 3859 and 4206) against the use of electric light in church other than for illumination (not for cultual purposes), and with the precaution that it must not have any suggestion of the theatre in its employment. Further legislation (S.R.C. 4086, 4097, 4206, and 4210¹) forbids the use of gas or electric light at all *on* the altar at any time, and during the time of Exposition—private or public—it is specifically forbidden to illuminate with electric lamps the interior of the tabernacle or of the throne or canopy, so that the Blessed Sacrament might be more clearly seen (S.R.C. 4275).

The “two candelabra” referred to in § VI of the Instruction are the two large candelabra which in greater churches are used, standing on the floor of the sanctuary near the steps of the altar, on occasions of greater solemnity. The number of candles to be used in these candelabra is not prescribed.

No mention is made in the Instruction of the use of flowers for the Altar of Exposition. Roman usage, for this particular Exposition of the Forty Hours’ Prayer, not at other times, is against using them. Yet the Instruction does not exclude them, and so legitimate custom—which with us favours the use of flowers—may be followed. When flowers are used, it may be useful to observe that (*a*) natural flowers are preferable, and cut flowers, not plants (*cf.* *Caeremoniale Episcoporum*, I xii 12); (*b*) the greatest care should be taken that the quality of the blooms be good and their number strictly limited, so that the dignity of the altar be duly preserved. The place which the flowers are used to decorate is an Altar of Exposition—a place of awe—not a greenhouse or a stand at a horticultural show.

THE SERVERS IN THE SANCTUARY

§ VII. No layman may perform any office (e.g., looking after the candles) at the Altar of Exposition. Only a priest—or at least a cleric—wearing a surplice may do this. Persons, of whatever rank, who approach or depart from the altar are to reverence on both knees.

In view of the fact that the Church permits laymen nowadays, because of the shortage of clerics, to replace these in ecclesiastical functions (e.g., to serve Mass), it must be admitted that laymen, provided they are vested in soutane and surplice, may perform offices even at the Altar of Exposition. Hence lay sacristans or the lay brothers of religious Orders may replace clerics in tending the candles, etc. Women, however—not excepting religious—are excluded from such offices.

The prescription concerning the reverence on both knees to the Blessed Sacrament exposed refers to arrival in the church or at the altar from a distance, and to a corresponding departure. In crossing the Blessed Sacrament while ministering within the ambit of the altar between the time of arrival within and departure from its precincts, only a *simple* genuflection is made (S.R.C. 2682⁴⁹, 3434⁶, 3426⁶, 3975¹).

THE OUTER DOOR

§ VIII. During the Exposition a curtain is to be hung either inside or outside the door to prevent the Blessed Sacrament being seen from the street.

This prescription applies to a church whose entrance is not provided with a porch, or with swing doors, or with some form of permanent barrier which would prevent the Blessed Sacrament being visible in the street.

THE ADORERS

§ IX. One or two priests—or at least others in Sacred Orders—vested in surplice are to pray in turn before the Blessed Sacrament day and night. They are to kneel at a bench, not on prie-dieu, covered in cloth of red or other colour, and placed near the lowest step of the altar. When there is a confraternity attached to the church, at least two of its members are to adore in turn, kneeling at a bench covered in cloth of green or other colour, and placed outside the sanctuary. They are to pray in a low voice.

If possible, priests (or at least lower clerics) are to adore before the Blessed Sacrament, vested in surplice. They may, if it is customary, wear the stole (this applies, of course, only to priests or deacons). Owing to the shortage of clerics, laymen may replace them for the Adoration. If they kneel—by concession—within the sanctuary, they must wear soutane and surplice.

The Canon Law supposes (Canon 711, § 2) that a confraternity of the Blessed Sacrament is established in every parish. Its members would, naturally, be the proper persons amongst the laity to perform the office of great honour of serving near the throne of the Eucharistic King during the Prayer. But the members of other confraternities are not excluded. These lay adorers are to kneel *without* the sanctuary.

Prie-dieu for those adoring are expressly prohibited. Their use in the liturgy is the privilege of prelates. The use of cushions is also the privilege of prelates, yet Roman usage and the prolonged nature of the Adoration render their use permissible. They ought not be of silk, and the colours proper to prelates (red, green, violet) should be avoided. When in convent chapels the Forty Hours' Prayer

is permitted by the Ordinary, if the provision of other adorers be too difficult, two of the Sisters may adore in turn, kneeling before the altar, but *outside the altar rails*.

The Instruction directs the adorers to pray silently or in a low voice "lest they distract others." All public functions and prayers are prohibited at the Altar of Exposition (save during Benediction, which nowadays may close the daily Adoration when the Prayer is interrupted by night) for this reason, but as the church is closed for the night Adoration, there is no reason why those adoring then may not pray in common and aloud.

§ X. A clock is to be kept in the sacristy, and according to it the great bell of the church is to be rung each hour to mark the time for the adorers.

The Roman practice is to toll as many strokes of the bell as the hour to be indicated. In addition to warning the adorers of the hour to begin or end their office, the ringing of the bell draws the attention of those outside the church to the progress of the Prayer, and reminds them to visit the Blessed Sacrament.

§ XI. On the evening preceding the Prayer, after the ringing of the "Angelus," the bells of the church are to be rung in a solemn manner to announce the coming Adoration. The same is to be done after the ringing of each "Angelus" bell during the Exposition.

This prescription embodies a Roman usage, and, outside Rome, may be regarded rather as a model for imitation than a law.



THE MASSES OF EXPOSITION AND DEPOSITION

§ XII. At the Altar of Exposition no Mass is to be celebrated other than the solemn Masses of Exposition and Deposition.

On the day of Exposition and Deposition—besides the Conventual Mass in churches where it is of obligation—after None the Votive Mass of the Blessed Sacrament “*pro re gravi*” is to be celebrated.

This Mass is excluded on :

- (i) Sundays of the first [and second]¹ class.
- (ii) Feasts of the first [and second]¹ class (whether of the universal Church or only of the particular church where the Prayer is in progress).
- (iii) Ash Wednesday and Monday, Tuesday, and Wednesday of Holy Week.
- (iv) [All days of the octaves of Easter, Pentecost, and Epiphany.]¹
- (v) Vigils of the Nativity and Pentecost.

On those days on which the Votive Mass of the Blessed Sacrament is not permitted, the Mass of the day, with the prayer of the Blessed Sacrament added under one conclusion to the prayer of the Mass, is celebrated.

(A) NO FUNCTIONS AT ALTAR OF EXPOSITION

According to the spirit of the Sacred Liturgy no function is to take place at the Altar of Exposition when the Prayer has been inaugurated until its close, in order to avoid any break in the continuity of the Adoration or any distraction to the adorers. Hence in the rubrics and in many decisions

¹ The restrictions contained within square brackets no longer apply, as is explained in the commentary on this paragraph of the Instruction.

of S.R.C. (e.g., 1421⁵, 3124², 3448¹, 3558¹) the celebration of Mass and the administration of Holy Communion is not permitted at this altar. In a recent decision,¹ dated April 17, 1919 (D. 4353), the Congregation says that the practice of celebrating sung or low Masses at the Altar of Exposition is not lawful "without necessity or a grave cause or a special indult"; and in regard to the administration of Holy Communion it answers that it may not be done according to previous decisions, and refers especially to decree 3448¹ (1878), which forbade the practice in churches which had an altar other than that of the Exposition.

(B) WHEN IS THE VOTIVE MASS PERMITTED?

Following the general legislation of the S.R.C. on solemn Votive Masses in 1896 (D. 3922) and the Pianine reform of the Missal which was initiated in 1911, doubts arose as to whether the Mass for the Quarant' Ore was to be regarded in all things as a *Missa votiva solemnis pro re gravi et publica simul causa*, so that the rubrics governing it were to be revised in accordance with the rubrics concerning such Masses which are found in the new typical edition of the Missal issued by Benedict XV in 1920, or was this Mass to be regarded as something *sui juris* to be regulated entirely in accordance with the Clementine Instruction. These doubts have quite recently been set at rest by an Instruction of S.R.C. (April 27, 1927), which decides that the Clementine Instruction is to be revised so as to conform in its regulations regarding the Mass to the present rubrics of the Missal.

¹ S.R.C., July 27, 1927, gave a negative answer to the query, "Is it lawful to celebrate a sung or a low Mass in presence of the Most Holy Sacrament veiled or exposed in the pyx, within or outside the tabernacle? May this usage be at least tolerated?" In its reply the Congregation declared that decrees 3448 and 4353 are still in force, and directed Ordinaries to give special attention to their observance.

In other words, the Votive Masses in connection with the Prayer are to be considered *in all things* as *Missae votivae pro re gravi et publica simul causa*. Accordingly, the Votive Mass of the Blessed Sacrament is *no longer* excluded on—

- (a) Sundays of the second class.
- (b) Feasts of the second class.
- (c) Within the privileged octaves of Easter, Pentecost, and Epiphany.

(C) WHEN IS THE VOTIVE MASS EXCLUDED ?

When, then, is the Votive Mass of the Blessed Sacrament excluded on the day of Exposition or Deposition ?

It is excluded—

(1) On the ground of the solemnity of the occurring feast or office on:

(a) Sundays of the first class (*i.e.*, the first of Advent; all Sundays from the first of Lent to Low Sunday inclusive; and Whit Sunday).

(b) Feasts of the first class (whether of the universal Church or of the particular church where the Prayer is taking place).

(c) The privileged ferials (*i.e.*, Ash Wednesday, and Monday, Tuesday, and Wednesday of Holy Week).¹

(d) The privileged vigils of the first class (*i.e.*, the vigils of the Nativity and Pentecost).

(e) All Souls' Day (November 2).

(2) On the ground of the identity of the mystery to be celebrated with that of the Blessed Sacrament, the Votive Mass of the Blessed Sacrament is excluded “on any day in which there is an office or commemoration, or there occurs a vigil, or the day within an octave (even a simple octave)

¹ From the morning of Maundy Thursday to the morning of Holy Saturday the Prayer is not permitted (S.R.C. 1190 and 3574⁵).

of an identical mystery of the Lord" (*Additions to the General Rubrics of the Missal*, ii 3).

This identity occurs on the feast of Corpus Christi and on feasts of the Passion, Cross, Most Holy Redeemer, Most Sacred Heart of Jesus, and the Most Precious Blood. It does *not* occur, for example, on the feasts of the Circumcision, the Most Holy Name, the Transfiguration, nor within the octave of Christmas (*cf.* S.R.C., 2717, 3426¹, 3613¹ 3924⁴), nor on the feast of Christ the King (last Sunday of October).

(3) On the ground of the occurrence of a liturgical function which may not be omitted, the Votive Mass of the Blessed Sacrament is excluded: (a) where the Conventual Mass is of obligation, and other priests are not available to celebrate it; (b) in churches having only one Mass, on Candlemas Day (February 2), if the blessing of the candles takes place;¹ on the Greater (feast of St Mark) and Lesser Litanies (Rogation days), if the Procession is held (*Additions*, ii 11).

(D) MASS WHEN THE VOTIVE MASS IS IMPEDED

On days on which the Votive Mass of the Blessed Sacrament is forbidden, the solemn Mass of the day is sung, and to its prayers (Collect, Secret, Postcommunion) are added, *under one conclusion*, the prayers from the impeded Votive Mass.²

This commemoration of the Blessed Sacrament is always made, however solemn the occurring feast may be (*cf.*

¹ In any case, on February 2 a special rubric of the Missal forbids any Votive Mass of our Lord on that day.

² If in the Mass which takes the place of the Votive Mass of the Blessed Sacrament there is a commemoration, will the Collect of the Blessed Sacrament still be added *under one conclusion* to the prayer of the Mass? It would seem so. The commemoration will then be in the third place, with its own conclusion.

S.R.C. 3112³), except on (a) days on which the mystery which is being celebrated is *identical* with that of the Blessed Sacrament (*cf.* p. 13 above)—thus, for example, the prayers of the Blessed Sacrament would not be added on the feast of the Sacred Heart; (b) All Souls' Day (November 2), should the Prayer take place in connection with the liturgy of the day, which, if possible, is to be avoided (see below, p. 17). In Masses for the dead no commemoration for the living is admitted (*Rubricae Generales*, vii 6).

(E) COMMEMORATIONS IN THE MASS OF EXPOSITION AND DEPOSITION

In the Votive Mass of the Blessed Sacrament, or the solemn Mass which takes its place (on the days on which the Votive Mass is excluded), those commemorations are to be made, and those only, which are to be made in a solemn Votive Mass *pro re gravi et publica simul causa* (S.R.C., April 27, 1927).

Hence a commemoration is to be made of:

- (i) A double of the second class.
- (ii) Any Sunday.
- (iii) A greater ferial (*i.e.*, any ferial of Advent or Lent; Quarter Tense or Ember Days).
- (iv) Rogations (the Monday, Tuesday, and Wednesday preceding Ascension Day).
- (v) Any of the privileged vigils (*i.e.*, vigil of Epiphany, for on vigils of Nativity and Pentecost the Vigil Mass will be celebrated) or of the privileged octaves (*i.e.*, Easter, Pentecost, Epiphany, Nativity, Ascension).¹

¹ The rules for commemorations in a church where there are several sung or Conventual Masses on the same day are given in the *Additions to the General Rubrics of the Missal* (§ V, n. 4).

Regarding Collects ordered by the Bishop (*orationes imperatae*), if they are prescribed *pro re gravi* they are said even in a solemn Votive Mass *pro re gravi et publica simul causa*, and therefore, in the Masses for the Prayer; if they are not prescribed *pro re gravi* they are omitted in a solemn Votive Mass (*Roman Missal—Additions*, vi 4).

(F) THE FORMULARY OF THE MASS OF EXPOSITION AND
DEPOSITION

The Votive Mass for the days of Exposition and Deposition is that of the Blessed Sacrament, which is the seventh Mass (the second one assigned to Thursday) among the Votive Masses towards the end of the Missal. Being a solemn Votive, it has the *Gloria* and Creed. The Preface will be that of the Nativity (sung to the solemn tone), and the last Gospel the usual one of St John.

On days on which the Votive Mass is impeded the Mass will be that of the day (the colour of the vestments being that proper to the Mass—S.R.C. 2417³—while the ornaments of the altar, *i.e.*, the frontal and the conopeum—will be white), with, usually, a commemoration of the Blessed Sacrament (from the impeded Votive Mass) under one conclusion with the prayers of the Mass. The Preface will be that proper to the Mass of the day (as assigned in the calendar according to feast, season, etc.). If there be none proper, then the Preface of the Nativity will be sung, being the Preface of the impeded Votive Mass of the Blessed Sacrament, which will, ordinarily, be commemorated in the Mass of the day (*cf. Roman Missal—Additions*, viii 1; S.R.C. 4380¹). This Preface of the Nativity will be sung, even though another feast (*e.g.*, a double of the second class) having a proper Preface or a Sunday (having, ordinarily, the Preface of the Blessed Trinity as proper) be com-

memorated in addition to the commemoration of the impeded Votive Mass of the Blessed Sacrament.

The last Gospel will be that from the impeded Votive Mass of the Blessed Sacrament, unless the Gospel of a Sunday or of a ferial, vigil, or octave is to be said (*cf. Roman Missal—Additions*, ix 3; and S.R.C. 4380¹ and 4382).

The commemoration of this Votive Mass will also carry with it the obligation of the singing of the Creed should the Mass of the day be of double or semidouble rite, yet not have the Creed in its own right. Thus, for example, on the feast of the Nativity of St John Baptist, on which—outside a church of which this saint is the Titular—there is no Creed in the Mass, the Creed is to be sung at the Forty Hours' Prayer, because of the commemoration of the impeded Votive Mass of the Blessed Sacrament (*cf. Roman Missal—Additions*, vii 3).

(G) THE MASS ON CERTAIN DAYS

1. *Ash Wednesday and Holy Week.*—(1) If the Prayer be begun on Palm Sunday, the blessing of the palms with the Procession should take place early in the day before the ceremonies of the Prayer are begun; if the Prayer be in progress on Palm Sunday, then the blessing of the palms—if it must take place—should be in a side chapel away from the Altar of Exposition, with all the ceremonies prescribed in the Missal, but without the Procession (S.R.C. 2621⁹).

The same rules apply to the Prayer if held on Candlemas Day and Ash Wednesday.

(2) In the Mass of Exposition on Palm Sunday, which will be that of the Sunday (and in the Mass of Deposition on Tuesday of Holy Week), the commemoration of the Blessed Sacrament is not made because of the identity of the mysteries of the Blessed Eucharist and the Passion.

(3) In the Mass for the Prayer on Ash Wednesday or

on the Monday, Tuesday, or Wednesday of Holy Week, the prayers, Preface, and *Pater noster* are sung in the ferial tone, and the *Oratio super populum* is not omitted (S.R.C. 3574⁵).

2. *All Souls' Day* (November 2).—In 1917 All Souls' Day acquired the liturgical standing of a more solemn primary feast of first-class rite of the universal Church, and so the Votive Mass of the Blessed Sacrament is no longer permitted on this day (nor is the *Missa pro Pace* for the second day of the Prayer). In addition, the mind of the Church is that if November 2 be the opening day of the Prayer, the Exposition (without Mass) should not begin until *after* the Mass of All Souls has been celebrated; while, if November 2 be the closing day of the Prayer, the Deposition (without Mass) and the Procession should *precede* the sung Mass of All Souls. If November 2 occurs on the *middle* day of the Prayer, then (a) if the Prayer be uninterrupted, the Mass sung will be that of All Souls (not the Votive Mass *pro pace*), but in violet vestments, and not, of course, at the Altar of Exposition (see § XIV); (b) if the Prayer be interrupted (the adoration not continuing during the night), then the Mass of All Souls, in black vestments, ought to be sung *before* the Blessed Sacrament is again exposed (S.R.C. D. 4351).

No commemoration of the Blessed Sacrament or of the Mass *pro pace* is admissible in the Mass of November 2 (see above, p. 14).

THE "MISSA PRO PACE"

§ XIII. On the middle day of the Prayer, besides the Conventual Mass, after None, the Votive Mass "*pro pace*," or another prescribed by the Pope [for Rome, elsewhere by the Ordinary] is to be sung. This Mass is subject to the same restrictions in reference to the day

on which it is sung and to the same rules regarding the prayers as are the Masses of Exposition and Deposition.

In Rome, by prescription of the Pope, the Mass on the middle day of the Prayer is the Votive Mass for peace. This Mass is chosen since in origin the Prayer was especially a public supplication for the inestimable gift of peace. Outside Rome any of the Votive Masses which are contained in the Roman Missal may be chosen (S.R.C. 2723, 3049⁴), but, obviously, a Mass in keeping with the nature of the occasion and with the spirit of the institution of the Prayer ought to be selected.

The Mass *pro pace* (or any other chosen) enjoys the same privileges as the Masses of Exposition and Deposition, and is to be considered a solemn Votive Mass *pro re gravi et publica simul causa*.

It is sung at an altar different from that of the Exposition (see § XIV), in violet vestments. The *Gloria* is omitted.

The Creed is sung, even on weekdays (S.R.C., April 27, 1927). The Collect, Secret, and Postcommunion prayers from the Mass of the Blessed Sacrament are added (except a commemoration of a mystery identical with the Blessed Sacrament occurs in the Mass), not under one conclusion with the prayers of the Mass, but after the prayers prescribed by the rubrics.

As these added prayers are not the commemoration of an impeded Votive Mass of the Blessed Sacrament, they do not carry with them the right to the Preface of the Nativity and the Gospel of the Mass of the Blessed Sacrament as a last Gospel (*cf.* S.R.C. 4382, and April 27, 1927, where it is decided that this commemoration of the Blessed Sacrament is not to be under one conclusion with the prayers of the Mass, as it would be were it the commemoration of an impeded solemn Votive Mass). Accordingly,

since the Mass *pro pace* has no proper Preface, the Preface will be that of an occurring commemoration (if this has a proper Preface), or that proper to the season (*e.g.*, Paschaltide), or (if there be none proper to the season) the common Preface.

The last Gospel will be that of St John, unless an occurring commemoration has a proper Gospel. Then this would be said.

On the days on which the Votive Mass *pro pace* is impeded (see p. 12 above) the Mass on the middle day will be that of the occurring office or feast, with the prayers from the Votive Mass *pro pace* added *under one conclusion* with those of the Mass. Even on the more solemn feasts there will be a commemoration of the Blessed Sacrament under its own conclusion, or if other commemorations prescribed by the rubrics occur, after these; and the rite of the Mass—the colour, the singing or omission of the *Gloria* and Creed,¹ etc.—will be that proper to the day.

Other commemorations of occurring feasts, etc., will be made in accordance with the rules given above (p. 14) for the Mass of Exposition, and will affect the rite of the Mass on the second day (in reference to Preface, last Gospel, etc.) in the same way as they affect the Mass of Exposition.

The Votive Mass *pro pace* is excluded on All Souls' Day (*cf.* p. 17 above).

Hitherto, if the Prayer were held within the octave of Corpus Christi, the Mass *pro pace* was excluded on the middle day, and the Mass of Corpus Christi was sung. Now the Mass *pro pace* is no longer impeded and will be sung.

¹ When another Mass replaces the impeded Votive Mass *pro pace*, will the Creed be *always* said, as is prescribed for the Votive Mass? It would seem so, since the Mass of the day is, in this case, equivalent to a solemn Votive Mass *pro re gravi et publica simul causa*, and such a Mass always has the Creed.

A commemoration of the feast of Corpus Christi will be made under a distinct conclusion, and 'since this commemoration is of an occurring privileged octave and not an added Votive prayer of the Blessed Sacrament, the Preface will be of the Nativity (proper to the commemoration), and the last Gospel that of the Mass of Corpus Christi.

§ XIV. In non-collegiate churches, and where the obligation of singing a Conventual Mass does not exist, on the middle day of the Prayer only the Votive Mass (" pro pace " or another) is prescribed to be sung, with the exceptions and according to the rules laid down above (§§ XII and XIII). This Mass is to be sung neither at the altar at which the Exposition is in progress, nor at that on which is the tabernacle containing the Blessed Sacrament reserved. In churches where there is an obligation of singing the Conventual Mass, this also must take place at an altar different from that of Exposition or Reservation.

This paragraph confirms the legislation of § XII stating that at the Altar of Exposition no other Mass is to be celebrated (apart from real necessity) save the solemn Masses of Exposition and Deposition.

There is no prohibition to say *private* Masses on the altar at which the Blessed Sacrament is reserved in the tabernacle.

SOLEMN MASSES ARE PRESCRIBED

§ XV. It is expressly ordered that the three Masses for the Prayer (the Masses of Exposition, Deposition, and on the middle day) be solemn Masses, even in the churches of Regulars, notwithstanding any usage or custom to the contrary.

The solemnity of the Prayer demands that the special Masses celebrated as part of it should be solemn Masses, and

only such Masses enjoy the liturgical privileges accorded to the Exposition. Hence, without a special indult granted by the Holy See, the Prayer may not be carried out if such solemn Masses are not possible. A *Missa cantata* does not (apart from indult) suffice, nor does it enjoy any privileges because celebrated in connection with the Exposition (*cf.* S.R.C. 4268¹).

PRIVATE MASSES DURING THE PRAYER

§ XVI. At private Masses, which are said during the Exposition, the bell is not rung at the Elevation, but only when the Celebrant leaves the sacristy. Then a little ring of the usual bell is given.

The bell is not to be rung at all at private Masses during the Prayer. The reason for this prescription is to prevent distracting the attention of the faithful from the Blessed Sacrament exposed. It concerns *private* Masses, which have no connection with the Prayer. Lest, however, persons desiring to hear Mass may miss it owing to failure to know that Mass is being celebrated, the Instruction directs that the bell near the sacristy door which gives warning when the priest leaves to say Mass should be rung, but briefly and quietly (*un piccolo segno*), so as not to cause distraction to the adorers of the Blessed Sacrament.

§ XVII. Requiem Masses are not to be celebrated during the Prayer. Masses of the Blessed Sacrament which are then celebrated—on days permitted by the rubrics—are simple Votive Masses, without “Gloria” or Creed. In other private Masses of the occurring day, the prayer of the Blessed Sacrament is added after the prayers prescribed.

Requiem Masses—whether private or solemn (even exsequial)—are forbidden during the Prayer, even in side

chapels distant from the Altar of Exposition (*cf.* S.R.C. 4235⁷). Should All Souls' Day occur during the Exposition, the celebration of the Prayer is not excluded, but the mind of the Church is (*cf.* S.R.C. 4351) that any Mass for the dead is to be avoided as far as possible during Exposition. Accordingly, the Mass of November 2 is (as is explained above, p. 17) to precede the Exposition on the first day, to follow the Deposition on the third day. If the middle day of the Prayer fall on All Souls' Day, then (*a*) if the Exposition be uninterrupted, the Mass of November 2 is sung, but in violet vestments, and, of course, at an altar distinct from that of the Exposition. (*b*) If the Exposition be interrupted, then the Mass of November 2 is sung in black vestments *before* the Blessed Sacrament is exposed for the day.

In regard to private Masses on November 2, they are, as far as possible, to be said outside the time of Exposition but if they must be celebrated during the hours when the Blessed Sacrament is exposed, they are to be said in violet vestments, and not, of course, at the Altar of Exposition (S.R.C. 3177, 3864⁴, 4331, 4351).

Other *private* Masses said during the Prayer (not, of course, at the Altar of Exposition) will be of the occurring feast or office. In them will be added, even on the more solemn festivals of the universal Church (S.R.C., April 27, 1927), the Collect, Secret, and Postcommunion of the Blessed Sacrament. These prayers are to be said after the prayers prescribed by the rubrics for the day, and never under one conclusion with the prayers of the Mass (S.R.C., April 27, 1927). Where the Prayer is interrupted, the Collect of the Blessed Sacrament is to be added only in those private Masses which are celebrated during the hours at which the Blessed Sacrament is actually exposed (S.R.C., 2745⁸).

If the rubrics permit, a Votive Mass of the Blessed Sacrament may very suitably be said as a private Mass while the Prayer is in progress. But such a votive is entirely a *private* Votive Mass, enjoying no privilege, and, therefore, subject to the usual rules (restriction of day, number of prayers, etc.) which govern private Votive Masses. Accordingly, it will be celebrated in white vestments, without *Gloria* or Creed, with the second and third prayers those of the occurring day, the Preface of the Nativity, and at the end *Benedicamus Domino*.

If another Votive Mass be said on a day permitted by the rubrics, the Collect of the Blessed Sacrament will be added after the prayers prescribed by the rubrics.

The Collect of the Blessed Sacrament is not added in private Masses, if the Mass or a commemoration occurring in it be of a mystery of our Lord identical with that of the Blessed Sacrament (*cf.* p. 13 above); nor is it added in the Masses of All Souls' Day should the Prayer be then in progress (S.R.C., April 27, 1927, § III).

The prayer of the Blessed Sacrament which is to be added in private Masses during the Prayer is not in place of an impeded Votive Mass. Accordingly, the Creed is not added if it does not belong to the rite of the Mass of the day; nor are the Preface of the Nativity nor the last Gospel from the Mass of the Blessed Sacrament said because of the commemoration of the Blessed Sacrament (S.R.C. 4382).

VESTMENTS FOR THE PROCESSION

§ XVIII. The Celebrant, who is to carry the Blessed Sacrament in the Procession, is to wear a white cope, when he does not celebrate with vestments of another colour, for then he will retain the colour of the Mass. In every case in which the Blessed Sacrament is to be borne, even on Good Friday, the colour of the humeral

veil is to be white. The Sacred Ministers will wear vestments of the same colour as the Celebrant. The frontal of the altar at which the Exposition is is always to be white, even though the colour of the solemn Mass be different, and the canopy for the Procession is also to be white.

The proper person to carry the Blessed Sacrament is the Celebrant of the Mass. No other may be substituted for him except a Cardinal or the Bishop of the place (*cf.* S.R.C. 2049²⁷, 2188⁴⁻⁵, 2192³, 2792¹⁻²).

It is forbidden to carry the Blessed Sacrament in the monstrance in Procession or give Benediction with It so exposed, except the Celebrant be vested in cope—the vestment of solemnity—and humeral veil (*cf.* S.R.C. 2067⁵, 2440, 2526¹, 3039³, 3201⁶, 3333¹, 3697¹², 3764⁸). The colour of the Blessed Sacrament being white, this colour is, ordinarily, to be used at all functions concerning the Blessed Eucharist. One exception is when such a function *immediately* follows Mass or Vespers at which another colour was required. If the continuity between the two functions is broken, either by the departure of the Celebrant from the sanctuary, or by a change of Celebrant (*i.e.*, if a Cardinal or the Bishop is to carry the Blessed Sacrament), then white vestments must be used, otherwise the colour of the Mass (even violet) is retained (*cf.* S.R.C. 4269¹³). The reason for this regulation is that the changing of the vestments of three Sacred Ministers in the sanctuary in presence of the Blessed Sacrament exposed would, in addition to being inconvenient, be wanting in respect to the Most Holy Eucharist. The humeral veil—which for the Celebrant is not part of the Mass vestments, and is used by him only as a mark of special reverence to the Most Holy Sacrament—is, however, *always* to be white (S.R.C. 3086⁵). Similarly the altar frontal for the Prayer will be white,

even though the Mass requires another colour (*cf.* S.R.C. 2673).

The Blessed Sacrament is to be carried in the hands of the Celebrant walking. The Congregation of Sacred Rites (*cf.* D. 4389, February 22, 1924) does not approve of carrying the Blessed Sacrament enthroned in a horse-drawn chariot or in an automobile, not even when the distance to be covered (*e.g.*, at a Eucharistic Congress) is great, and it recalls the regulations laid down in the *Caeremoniale* for Processions of the Blessed Sacrament, and points out that in the great Eucharistic Congress held in Rome itself in 1922 the Blessed Sacrament was not borne on any vehicle. The *Caeremoniale*—treating of the Procession on the solemnity of Corpus Christi—prescribes (I xiv 1 and II xxxiii 14) a canopy, which is to be “most beautiful,” white in colour, and supported on six or eight staves, which shall be carried by leading lay persons (*per nobiliores laicos*). The Instruction also directs that the colour of this baldachin be white. It may be made of any rich material—including cloth of gold or silver, which, when *real*, not if they are mere imitations, may replace material of white colour—such as silk brocade or poplin, and very suitable ornamentation is provided by the use of symbols of the Blessed Sacrament (*e.g.*, the wheat ear and the grape, the pelican, the monogram of Christ).

RITE AT THE MASS OF EXPOSITION

§ XIX. When the solemn Mass of Exposition has finished, the Celebrant and Ministers—having made due reverences to the Sacrament—withdraw outside the Epistle corner. There the Ministers lay aside their maniples, the Celebrant his chasuble and maniple. He assumes the cope, and where he is puts incense into two thuribles, not blessing it. After that, kneeling with

the Ministers at the foot of the altar, thrice he incenses the Most Holy Sacrament. When the Procession has been set in motion (it should have been ordered earlier, after the Elevation, or sooner, according to the number taking part in it), the Deacon in due time, having genuflected on the footpace, takes the Sacrament, and standing, consigns it to the Celebrant kneeling. Straightway the Deacon genuflects, and the Celebrant—his hands covered with the ends of the humeral veil—receives the Blessed Sacrament and rises. Then, when the hymn, “*Pange lingua*,” has been begun by the chanters, he proceeds under the canopy, reciting in a low voice with the Ministers, who hold the borders of the cope, psalms and hymns.

The Instruction here begins its directions in reference to the actual rite for the Procession. It does not deal with the special ceremonial proper to the Mass of Exposition, but we think it well to treat briefly of this here.

At the Mass of Exposition a second host is consecrated. After the *Pax* the M.C. brings the monstrance veiled to the altar, placing it on the Epistle side outside the corporal. The Celebrant (C.), having consumed the Precious Blood, the Subdeacon (S.) covers the chalice and moves it a little to the Gospel side on the corporal. The Sacred Ministers (S.M.—*i.e.*, Deacon and Subdeacon) genuflect and change places, the Deacon (D.) arriving at C.’s right. C. and S.M. genuflect, and C., aided by D., puts the Blessed Sacrament into the monstrance, which D. then places on the corporal at the back of the table of the altar facing the congregation. C. and S.M. genuflect again, and S.M. change places, genuflecting once more on arriving. S. ministers the cruets as usual to C., who receives the ablutions at the centre. S.M. then genuflect, D. takes Missal from the altar and transfers it to the Epistle corner, S. meantime

passing to C.'s left. Having placed the Missal on the altar, C. and S.M. all genuflect together, C. goes to the Missal, where he is assisted by D., and reads the Communion antiphon. Then C. and D. return to the centre and genuflect. C. kisses the altar and, turning partly towards the people, sings *Dominus vobiscum*. Turning back to the altar, he and D. genuflect and go to the Epistle corner, where C. sings the Postcommunion prayers. S. meantime dries and rearranges the chalice, leaving the corporal, of course, spread under the monstrance. When the chalice has been veiled S. genuflects, takes the chalice, and carries it to the credence table, genuflecting again on the lowest step as he crosses the centre. He then takes his place behind D. without a further genuflection, unless D. be at the centre. When the Postcommunion prayers have been sung, C. and S.M. return to the centre and all genuflect. C. having kissed the altar, turns partly to the people and sings *Dominus vobiscum*. While the choir sings the response D. genuflects again, and turning partly towards the people, facing the Epistle side, sings *Ite, missa est*.¹ Then C. and D. turn back to the altar and (with S.) genuflect. C. says *Placeat* and kisses the altar, and meantime D. and S. kneel on the edge of the predella for the blessing. C., raising his hands and eyes, begins the blessing, saying *Benedicat vos omnipotens Deus*; then, instead of bowing his head, he genuflects, turns partly to the people, and finishes the blessing *Pater*, etc. He does not complete the circle, but turning back by his left, he passes, without any further genuflection, to the Gospel corner and begins the recitation of the last Gospel. At

¹ Should the Mass require *Benedicamus Domino*, C., having sung *Dominus vobiscum*, turns back to the altar and genuflects alone, and D., without turning around or genuflecting, sings *Benedicamus Domino*.

the words *Initium*, etc., he does not sign the table of the altar (he may sign the chart if it is near him), and at the words *Et verbum caro factum est* he genuflects towards the Blessed Sacrament. Should the last Gospel be read from the Missal, C. signs it as usual at the beginning of the text. When the last Gospel is over C. and S.M. go to the centre on the predella, genuflect on one knee, and coming to the foot of the altar at the centre (not turning their backs on the Blessed Sacrament as they descend), they prostrate *in plano* (cf. S.R.C. 4048⁵) and go to the bench (sedile). Meantime—after the communion of C.—candles are distributed to the clergy and any others who may carry them in the Procession, and the acolytes, cross-bearer, torch-bearers, etc., prepare for the Procession.

THE PROCESSION: (A) GENERAL DIRECTIONS

§ XX. The Procession will be composed of all the clergy attached to the church, and the cross-bearer will wear in this function, not subdiaconal dress, but a surplice. In particular there will be eight priests—in surplice and carrying torches—who will precede the canopy. After them will follow two acolytes with thuribles incensing the Blessed Sacrament all through the Procession, and while it continues the bells shall ring solemnly.

§ XXI. The Procession will take place within the church; at most it will proceed around the immediate neighbourhood of the church if the want of space inside compels it to go outside. If it does proceed outside, care will be taken that the route is duly cleaned; and if there be shops on the way, they ought to remain closed during the Procession.

§ XXII. If there be confraternities of laymen present, both the members and their heads or officials—whether

in special dress or not—shall proceed together before the clergy, secular or regular, if present, to whom they must always grant precedence. Furthermore, their heads or officials are strictly forbidden to walk behind the canopy. . . . The supreme head of the confraternity, if he be a prelate, shall go after the canopy, not in the dress of the confraternity, but in his prelatical robes with rochet (if he have the right to wear this). The officials may, however, carry the staves of the canopy. . . .

§ XXIII. In addition, we order the clergy, secular and regular, not to permit any contrary practice in their churches. . . . And we wish that all the directions which have been given above should be observed in each and every Procession and Exposition.

From the Clementine Instruction in the above paragraphs, from the *Ceremonial of Bishops* (II xxxiii) dealing with the Procession of the Blessed Sacrament on the feast of Corpus Christi, and from the *Roman Ritual* (Title IX) we learn the mind of the Church in reference to Processions of the Blessed Sacrament. The correct order for the Forty Hours' Prayer Procession is as follows:

- (i) Cross borne by a server vested in surplice.
- (ii) Lay confraternities.
- (iii) Religious.
- (iv) Cross borne by cleric in surplice attended by two acolytes with their candles.
- (v) Secular clergy.
- (vi) Eight priests in surplice bearing torches.
- (vii) Two thurifers with smoking censers.
- (viii) The canopy with the Celebrant and Sacred Ministers walking beneath it, and with torchbearers walking at each side of it.
- (ix) Prelates.
- (x) State officials and prominent laymen.

As the *Roman Ritual* directs that laymen are to be distinct from clerics, the most suitable place for State officials and other prominent persons is after the prelates and not between the religious and the secular clergy, as the *Ceremonial* suggests for Corpus Christi. The general public may either precede the confraternities or follow the State officials; but as men and women are to be separated, and as women ought not to precede the Blessed Sacrament, it would seem that the best arrangement would be that men who are not walking as members of any religious association should precede the lay confraternities, and that women should walk at the end of the Procession. If children take part, the boys should precede the men; the girls follow the women, since the place of greater dignity in the Procession is that nearer the Blessed Sacrament.

There is to be a cross-bearer at the head of the secular clergy, and there may be another at the head of the entire Procession. This is the rule of the *Ceremonial* for the Procession of Corpus Christi. The usual practice is to have one cross-bearer, accompanied by acolytes, at the head of the entire Procession, and this is in accordance with the *Roman Ritual*, which supposes a cross heading every procession (IX i 5).

Amongst lay confraternities members of Third Orders have precedence (*Code*, Can. 701), and will, therefore, go last among the confraternities.

In Processions of the Blessed Sacrament members of the Confraternity of the Blessed Sacrament have precedence over those of other confraternities, but not over Third Orders (*Code*, Can. 701, § 2; S.R.C. 4173²). These rules of precedence apply only when the members of a religious association proceed as one body, with their own cross or standards, and with their proper dress and insignia (Can. 701, § 3).

Chanters, who, it is presumed, are clerics, go at the head of the secular clergy immediately after the cross.

If priests are available, the Instruction insists that eight of them, carrying torches, shall walk immediately before the Blessed Sacrament (only thethurifers intervening). Where this is not possible, other clerics, or even members of lay confraternities (men, of course), will replace the priests, members of the Blessed Sacrament Confraternity having first claim, but they do not go before thethurifers, but at each side of the canopy (*cf.* S.R.C. 339 and 2320¹).¹

The twothurifers walk facing in the direction in which the Procession is going, the one on the right holding thethurible in his left hand, the other in his right. They swing thethuribles—held, partly open, in one hand by the top of the chains, so that thethuribles swing their full length—backwards and forwards at their sides (not across themselves from left to right, and *vice versa*), and so regulate the swing that thethuribles cross one another, each incensing the Blessed Sacrament in turn. An incense-bearer or the M.C. puts fresh incense on the charcoal at intervals. During the Procession the bells of the church are rung in festive manner to hail with joy and triumph the passing of the Eucharistic Lord. Should the Procession go outside the church and pass by another church or chapel or religious institution of any kind, the bells of this edifice should also be rung (*cf.* S.R.C. 2530).

The Procession of the Blessed Sacrament for Corpus

¹ In some places children walk almost immediately in front of the Blessed Sacrament strewing flowers. This practice, while pretty and appealing perhaps to popular taste, is not correct (especially if the children be girls), and is very inconvenient in practice, as it breaks up and impedes the due progress of the Procession. To have quite grown girls walking at each side of the canopy beside the Sacred Ministers, carrying baskets of flowers hung on poles (a practice which we have seen), is an abuse, and should be eliminated.

Christi is in the mind of the Church a great general procession, passing through the chief streets and places of the town and traversing a more or less lengthy route, and for it (according to the *Ceremonial* and the *Roman Ritual*), the streets and houses should be decorated. But the Procession of the Forty Hours' Prayer is of a much more restricted character. It is not to go outside the church. If want of space, due to either the nature of the edifice or to the size of the congregation, should require that the Procession go outside, it is supposed that it will proceed only in the immediate confines of the church, covering but a short route. It is not ordered, but it is highly becoming, that the route in this case should be ornamented. The Instruction directs that, at least, it be cleaned in preparation for the passing of the Lord. The Procession is not to be interrupted—as that on Corpus Christi may—by visits to any church which it may pass, or for the giving of Benediction at an improvised altar.

If the Procession is to go outside the church, it will go and return by the centre passage; if, however, it remains within the church (which is the correct procedure for the Prayer), it will proceed by the right (turning to the right outside the sanctuary) and return by the centre passage.

In the Procession all those taking part walk bareheaded (S.R.C. 3961), and may very fitly carry lighted candles (as the *Ceremonial* and *Roman Ritual* prescribe for other Processions of the Blessed Sacrament), each carrying his candle in the outside hand (*i.e.*, those walking on the right carry it in the right hand; those on the left in the left).

If the Procession goes outside the church, lanterns are usually used by those walking at each side of the canopy to ensure that in the open air the Blessed Sacrament will still be surrounded by lights.

For the Corpus Christi Procession the *Ceremonial*

(I xiv; II xxxiii) directs that the canopy be carried within the church by Beneficiaries, outside by nobles and prominent laymen. For the Procession of the Forty Hours' Prayer the same procedure may be followed, or the canopy may be carried by leading members of confraternities, those of the Confraternity of the Blessed Sacrament having precedence (*cf.* S.R.C. 4143).

(B) THE MUSIC OF THE PROCESSION

In the presence of the Blessed Sacrament exposed prayers (provided that they are approved prayers) may be recited, and hymns may be sung (not recited) in the vernacular, provided that those chosen be not the *Te Deum* or any other liturgical prayers, which may be sung only in Latin (S.R.C. 3124⁷, 3157⁸, 3537¹⁻³, 4235⁸, 4268¹⁰, and *cf.* 3496¹). The first hymn of the Procession is, of course, *Pange lingua*. Though hymns may be sung by the people and prayers may be recited in the vernacular (*cf.* S.R.C. 3124⁷), it is prescribed for the clergy (*Roman Ritual*, IX v; S.R.C. 3975⁵), and is for all more in keeping with the spirit of the Sacred Liturgy to chant in the liturgical language of the Church—*i.e.*, Latin. The *Roman Ritual* gives as suitable hymns for the Procession of the Blessed Sacrament at Corpus Christi—(i) *Sacris solemniis*, (ii) *Verbum supernum prodiens*, (iii) *Salutis humanae Sator*, (iv) *Aeterne Rex*, (v) *Te Deum* and the canticles *Benedictus* and *Magnificat*. While the use of bands is prohibited in church, it is permitted in outdoor Processions. Paragraph 21 of the *Pianine Motu Proprio* on Church music says: "In Processions outside the church a musical band may be allowed by the Ordinary, provided that it does not play profane (*i.e.*, non-sacred) music. It would be desirable on such an occasion that the band should confine itself to accompanying some spiritual song

in Latin or in the vernacular which is selected for use on the occasion by the chanters or by the pious associations taking part in the Procession." If a band takes part in a Procession, its place is to be assigned by the Bishop, and it must precede the clergy, both secular and regular (S.R.C. 2869).

(C) BEGINNING OF THE PROCESSION

C. and S.M., standing at the bench with their backs to it so as to face the Blessed Sacrament, vest for the Procession. C. takes off his chasuble and maniple and assumes the cope of the colour of the Mass vestments (unless he retires from the sanctuary, when he will assume white vestments, whatever the colour of the Mass may have been). S.M. lay aside their maniples. Should they be wearing folded chasubles instead of dalmatic and tunicle, they retain them, unless the function be interrupted by leaving the sanctuary, when they would assume a white dalmatic (with stole) and tunicle.

Meantime the charts, bookstand, etc., are removed from the altar (*cf.* S.R.C. 3130³).

When vested, C., standing at the bench and assisted as usual by S.M., puts incense into two thuribles, not blessing it. Should there be no Procession (either because it is impossible in particular circumstances or is omitted by indult from the Holy See), C. puts incense into only one thurible.

Then C., accompanied by S.M., who hold the sides of his cope, not, however, exposing the lining, but folding in the orphreys so that they appear, goes to the foot of the altar and, having prostrated, kneels on the lowest step. He then thrice incenses the Blessed Sacrament in the usual way, and assumes the humeral veil. When all is ready for the Procession—which should have been marshalled in

good time, beginning even before the elevation of the Mass, did the number taking part so require—C. and S.M. ascend to the footpace. There C. and S. kneel on the top step, while D.—retiring somewhat towards the Epistle side—genuflects to the Blessed Sacrament, and, standing, consigns it to C. kneeling. Immediately D. genuflects to the Blessed Sacrament, and then, when C. turns around, seeks his place on C.'s right, while S. goes to his left. C. rises and turns around with the Blessed Sacrament, and at once the chanters intone *Pange lingua*. If there be no chanters, C. himself intones the hymn. Immediately after, and not waiting for the conclusion of the first strophe, C. descends the steps and, proceeding outside the sanctuary, passes to his place under the canopy. It is not necessary to hold the *umbrella* over the Blessed Sacrament as it is borne from the footpace to the canopy which is outside the sanctuary. If there is no canopy available or if the use of the canopy within the church, owing to restricted space, be inconvenient, the *umbrella* may be used instead of the canopy. Should this latter be carried by laymen (*e.g.*, members of the Blessed Sacrament Confraternity), they must remain outside the sanctuary (*cf.* S.R.C. 2830²).

During the Procession C. is not to sing, which is unbecoming when he is actually carrying the Blessed Sacrament, but is to recite with S.M. in a low tone psalms and hymns.¹ He will naturally select those appropriate to the Blessed Sacrament, and his choice will, in addition, be restricted by the necessity of reciting them by heart. The well-known *Te Deum*, *Benedictus*, and *Magnificat* are among the hymns and canticles which the *Roman Ritual* directs to be used in the Corpus Christi Procession.

¹ It is useful to provide small cards for the Deacon and Subdeacon containing the text of the psalms and hymns which will be recited.

(D) IN THE PROCESSION

No liturgical function is so difficult in practice as a procession. When it is well carried out it is peculiarly impressive; when it is badly ordered it is very unedifying. On the occasion of a procession of the Blessed Sacrament—the most important of all processions—one or two very active and competent Masters of Ceremonies should be in charge, the arrangements should be carefully organized beforehand in detail, and helpers from the confraternities or other parochial organizations should be requisitioned and trained as stewards. It will be found very helpful to address the people of the parish beforehand, when the opportunity occurs (for example, on the preceding Sunday, at confraternity meetings, etc.), and explain to them the nature of a liturgical procession and the rules that govern it. Very young children should not take part in such processions, and old and infirm people should be advised not to walk, but to remain in their places in the church and await the return of the procession (should it proceed outside the church). Instructions should be given (i) that persons should walk *abreast* and close to those *beside* them, not straggling; (ii) that they should keep a *fixed* distance *all* the time from those immediately in front of them, the usual distance being the space which would be required to fit in a third party between any person and the one immediately in front of him. Keeping this fixed distance from the person immediately in front is the whole secret of a good procession. If this rule be observed strictly, the procession *must* be well ordered. For if it goes fast, it will not be broken; if it goes slow or stops, it will not close up and cease to be a procession, if this fixed distance be rigidly maintained.

The pace of the procession is naturally fixed by the

leader—usually a M.C. or the cross-bearer—and the principal M.C., who will move around freely ordering the movement of the procession, must direct the leader in reference to pace to prevent a break or a stop. Persons walking in a procession have a tendency to go at unexpected angles, thus causing the procession to curve and be diverted from its proper course. The M.C. must immediately straighten out such curves, and must be very active in endeavouring to get those taking part to observe the rules of walking abreast and at a fixed distance from those immediately before them. The pace of a procession should, obviously, be moderate—neither dragging, which is tedious and causes the procession to close up; nor hurrying, which is undignified and breaks the procession. The really important point to attend to in the procession is to prevent straggling and breaks. *The* test of a good procession is entire coherence, no unnecessary spaces in the line of the procession.

When forming the Quarant' Ore Procession, those who precede the Blessed Sacrament will, when they come out of their places into the centre passage of the church, genuflect in pairs (or in fours, if space should permit), turn towards one another, and proceed each holding his candle (if he carries one) in the *outside* hand. Those who are to follow the Blessed Sacrament will come out from their places when directed after It has passed, and will, *without genuflection*, pass without delay into their places in the Procession. On the return, those preceding the Blessed Sacrament pass into the places which they had occupied during the Mass without genuflecting; those following the Blessed Sacrament will genuflect in pairs (or in fours) and regain their places. Should their candles have gone out in the Procession they should be relighted and held in the *right* hand until the close of the function.

AFTER THE PROCESSION: (A) ON THE RETURN

§ XXIV. When the Procession has returned and the Celebrant has reached the lowest step of the High Altar, the Deacon, kneeling, will receive the Blessed Sacrament from the Celebrant (who will at once kneel and lay aside the humeral veil), place it on the throne, and—having made due reverence—return to his place. Chanters will sing, solemnly and devoutly, the “*Tantum ergo*,” and at “*Genitori genitoque*” the Celebrant standing with the Ministers will there, at the centre, put incense into the thurible, not blessing it, and kneeling will thrice incense the Sacrament. When the hymn is over, the versicle “*Panem de caelo*” is not sung, but the Litanies for the Forty Hours’ Prayer . . . are sung by the chanters. When the prayers (“*preces*”) have been sung, the Celebrant (for whom the Ministers will hold the book), standing, without any genuflection, and with hands joined, will sing “*Dominus vobiscum*” and the prayers (“*orationes*”). When these are finished, kneeling they shall say a short prayer and then depart, remaining uncovered until they are a reasonable distance from the Sacrament.

On the return of the Procession, the cross-bearer of the confraternities (if there be one) will remain outside the sanctuary, and all lay persons taking part will return to their places in the church. The clerical cross-bearer will enter the sanctuary with the acolytes, and without any reverence he will place his cross aside and the acolytes their candles on the credence table. The clergy will, without any reverence, file into their places in choir (or form a circle around the altar) bearing their candles. The canopy-bearers stop at the entrance to the sanctuary and put the canopy aside after the Blessed Sacrament has

passed. The thurifers will stand, one at each side of the sanctuary near the altar steps, and genuflect as the Blessed Sacrament passes. At the foot of the altar the Deacon genuflects on both knees, and, having bowed, receives the monstrance from the Celebrant. He waits until the latter has genuflected to the Blessed Sacrament, and then places it on the throne prepared for the Exposition. If it be inconvenient for the Deacon to do this, he may place the monstrance on the table of the altar and a priest, vested in surplice and white stole, may carry the monstrance to the throne. When the Blessed Sacrament has been placed on the throne, the chanters will sing the *Tantum ergo* and the Celebrant will incense the Blessed Sacrament during the *Genitori* verse, as at Benediction. On the completion of the hymn, two chanters, kneeling in the centre of the sanctuary, will begin the Litanies.

(B) THE LITANIES

There are several forms of the Litanies of the Saints. The *Roman Ritual* now gives in an appendix the form which is to be used in Rome—by prescription; elsewhere as the norm—for the Forty Hours' Prayer. No change whatever—no addition or omission—may be made in these Litanies without the authority of the Holy See. The differences between this form and the ordinary form (found, with the penitential psalms, in the *Roman Ritual* and in the *Roman Breviary*) of the Litanies are these:

(i) The Litanies for the Prayer contain an extra invocation—*Ab imminetibus periculis*—doubtless because of the circumstances under which the devotion came into existence.

(ii) They place the invocations *A flagello* and *A peste* after this added invocation, and not after the invocation *A fulgure*.

(iii) The ordinary form of the Litanies terminates with

ten prayers; that of the Forty Hours' Prayer ends with five prayers. Each form has only two of these in common—the prayer for the Pope (*Omnipotens sempiterne Deus miserere*) and the concluding prayer (*Omnipotens . . . qui vivorum dominaris*).

(iv) At the end of the ordinary form of the Litanies the reply to the versicle *Exaudiat* is simply "Amen," and is followed by the prayer for the dead, with a connecting particle—i.e., *Et fidelium animae*; in the Forty Hours' form the reply to *Exaudiat* is *Et custodiat nos semper. Amen*, and the final versicle is *Fidelium* without *et*.

In the typical edition of the *Roman Ritual* issued in 1913, the petition in the Forty Hours' Litanies against the attacks of the Turks and heretics was suppressed; and to the Litanies in the 1925 edition of the *Ritual* have been added the invocation for the unity of the Church (*ut omnes errantes*) and the prayer to the Blessed Virgin Mary in Paschaltide (*Deus, qui per resurrectionem*). Formerly, the prayer *Concede* was said at this season.

In the singing of the Litanies the invocations and responses are not doubled; and the prayers (*orationes*) are sung to the ferial tone (cf. S.R.C. 3528).

(C) WHEN NO PROCESSION IS HELD

If there be no Procession because of the impossibility of carrying it out or because its omission is permitted by Papal indult, the Celebrant and Sacred Ministers, having vested at the bench, will go to the foot of the altar, prostrate and kneel. Incense is put in and the Blessed Sacrament is incensed. Then the Deacon (or an assisting priest) will enthrone the Blessed Sacrament, and the *Pange lingua* is sung. At *Genitori* the Blessed Sacrament is again incensed. The Litanies are then sung and the function is terminated in the usual way.

THE BENCH FOR THE SACRED MINISTERS

§ XXV. In accordance with a decree of S.R.C. the Celebrant is not to use an arm-chair, but a bench—without arms—covered with a cloth of red or any other becoming colour, on which he will sit with the Ministers. . . .

This direction merely confirms the rubrics (as it is itself confirmed by decisions of S.R.C. given at various times), which prescribe that the Celebrant, when not a Bishop, may not use a chair with arms, but must sit on the bench of the type prescribed for the Sacred Ministers at ceremonies, and must sit with these Ministers and not apart in a place of assumed superiority. This part of this paragraph of the Instruction aims at checking certain abuses which were prevalent in Italy at the period when the Instruction was drawn up. The remainder of § XXV and § XXVI are, similarly, directed against customs concerning the seats—their position, equipment, etc.—occupied at such functions as the Prayer by the officials of lay societies and congregations—customs which were in violation of the rubrics regarding the rights of Prelates and other higher ecclesiastics taking part in the Sacred Liturgy.

PERSONS ALLOWED WITHIN THE SANCTUARY

§ XXVII. It is strictly forbidden for any layman or woman—of whatever rank or condition (with the exception of royal personages)—to enter the sanctuary to pray while the Blessed Sacrament is exposed, since such a position may be occupied only by ecclesiastics engaged in the divine ministry or in the duty of Adoration. . . .

Apart from necessity—*e.g.*, the need of servers at the altar when clerics are not available—laics (with a few

exceptions—*e.g.*, kings) are never permitted to be present within the sanctuary at any ecclesiastical function. This regulation is of special force when the Blessed Sacrament is exposed. For example, even clerics or those who take their place may not enter the sanctuary during Exposition except in choir dress (soutane and surplice). The remainder of § XXVII forbids seats of special honour or dignity to be placed apart in the church during the Exposition for persons of rank or importance.

COLLECTING DURING THE PRAYER

§ XXVIII. During the Exposition collecting plates are not to be placed in the church, nor are collectors—clerical or lay—to collect in the church. Nor are beggars to be permitted to seek alms within the church. . . .

The prohibition to collect during the Prayer is prescriptive for Rome (where the Instruction strictly binds). Elsewhere, by a decision of S.R.C. (3157¹⁰), the practice of collecting may be continued if it is done near the door (*i.e.*, away from the altar) and without noise. The greatest care should be observed to avoid even the appearance of money-making—apart from the legitimate needs of the church, to meet the expenses of the Prayer, etc.—in connection with so sacred a function as Exposition of the Most Holy Sacrament.

The prohibition in the second part of this paragraph is directed against the abuse so prevalent in many of the large churches on the Continent of beggars collecting—not at the doors, which is permitted—but within the church itself, and often even during the divine offices.

THE PRAYER TO BE CONTINUOUS

§ XXIX. It should be noted that it is not lawful to terminate the Prayer in one church before it has begun in another.

The ideal of the Church—prescribed for Rome, and counselled elsewhere when possible—is that the Prayer should be continuous throughout the year. It must, of course, be interrupted in Holy Week, as it is forbidden from the morning of Maundy Thursday to the morning of Holy Saturday (S.R.C. 1190).

(A) WHEN MAY THE PRAYER BE INTERRUPTED?

According to the mind of the Church the Prayer ought to be continuous in any one city or town, if this be feasible. Still more is it desirable that it should be uninterrupted—if possible for the full space of forty hours¹—in any one church. Up to 1914 this was necessary, otherwise the privileges and spiritual favours of the Forty Hours' Prayer were not enjoyed (apart from special indult). In practice, however, uninterrupted Exposition, owing to the difficulty of the night Adoration, was found impossible in many places, and so a very important concession was made by

¹ In practice the period of forty hours is difficult to arrange and is scarcely ever observed. If the Prayer is unbroken, it continues over the time; if it is interrupted, it is usually many hours short of the prescribed period. To secure more or less the exact number of hours: (a) If the Prayer be continuous, the Mass of Exposition would have to be celebrated at the latest possible hour, and the Mass of Deposition at a very early hour (*e.g.*, the Adoration would begin after the Mass of Deposition, Procession, etc., about 2 p.m., and would end at 6 a.m. on the morning of the third day). (b) If the Prayer be interrupted, the period of forty hours could be secured only by an arrangement like the following: First day, 11 a.m. to 10 p.m. (=11 hours); second day, 7 a.m. to 10 p.m. (=15 hours); third day, 7 a.m. to 9 p.m. (=14 hours).

Pius X in a decree of the Holy Office of January 22, 1914. While expressing his earnest desire that the Prayer should be carried out *entirely in accordance with the Clementine Instruction*, he permitted that "where the Forty Hours' Prayer could not, in the judgement of the Ordinary, be carried out as the Clementine Instruction requires, it would suffice—for the purpose of obtaining the indulgences and privilege—if on the first day the Most Holy Sacrament were exposed in the monstrance at any hour of the morning or towards midday, and that on the third day—the Exposition having continued throughout the first and second days—at midday or in the evening¹ It were deposited, even though the Exposition was interrupted at night."

The indulgences referred to in this decree are those which had been granted for the uninterrupted Prayer by Pius IX in 1876. They are: (1) A plenary indulgence, *once* in the course of the Prayer (the conditions are Confession, Holy Communion, visit to the Blessed Sacrament exposed, and prayer for the Pope's intentions). (2) Ten years and ten quarantines for each other visit to the Blessed Sacrament while the Prayer is in progress.

The "privilege" mentioned in the decree is that of the privileged altar. All the altars of the church in which the Prayer is going on are privileged during the days of the Adoration (*Codex*, Canon 917, § 2).

Accordingly, the indulgences attached to the Prayer are no longer lost if the Adoration be interrupted at night. Are the liturgical privileges—*e.g.*, the right to a Votive Mass of the Blessed Sacrament, etc.—retained if the Prayer is not

¹ The Mass is not really essential to either the beginning or end of the Prayer. Originally—*e.g.*, at Milan in the sixteenth century—it was optional. Now—in view of § XII of the Instruction—Mass would seem to be of obligation for the beginning of the Exposition (see, however, p. 17), but is certainly not prescriptive for its closing, as the above legislation of the Holy Office for the interrupted Adoration shows.

carried out strictly according to the rubrics of the Clementine Instruction? If the deviation from the directions of the Instruction be only the interruption of the Adoration during the night, liturgical authorities seem to assume that the liturgical privileges are not lost. This view would seem to be the mind of the Church, since she grants the spiritual favours of the Quarant' Ore to even the interrupted Adoration. The Holy Office in the decree of 1914 made no reference to the liturgical privileges, as these are not its concern. Hence no argument against the view that they apply even to the interrupted Prayer can be drawn from its silence. But if the Clementine Instruction be not substantially observed in other points, it is very doubtful if the liturgical privileges remain.

(B) THE RITE WHEN THE PRAYER IS INTERRUPTED

When the Prayer is interrupted, it is a matter for the Ordinary to determine the rite to be followed at the Deposition on each evening and at the Exposition on the morning of the second and third days. At the evening service liturgical authors suggest that the Litanies of the Saints¹ (cf. S.R.C. 4015⁵), the prayers, and the *Pange lingua* might be sung, and, if the Ordinary permits, Benediction may be given before the Blessed Sacrament is placed in the tabernacle.²

Early in the morning of the second and third days the Blessed Sacrament is exposed and placed in the throne by

¹ The form of the Litanies, if they are sung or said at the evening service, would naturally be that prescribed for the Prayer at the Exposition and Deposition. They should be concluded with their prayers before the *Pange lingua* is begun.

² It would seem that Benediction—which usually marks the termination of a service—ought not to be given, since the Prayer is not ended. Yet it is the common practice, most liturgical authorities allow it, and the S.R.C. (D. 3438⁴) sanctioned it in the case of Exposition “*in the form of the Forty Hours*” (cf. S.R.C. 3513 and 3713).

a priest vested in surplice and white stole. It is incensed and the *Pange lingua* with the prayer *Deus qui nobis* may be sung. Of course, Benediction is not given.

On the third day, if the Deposition does not take place until the evening (in order to complete the forty hours of Exposition), in the morning solemn Mass may not, it would seem, be sung at the Altar of Exposition. As the Deposition is not connected with Mass in this case, any Mass which is sung has no special privileges, and, therefore, cannot be a Votive Mass unless the rite of the day permits the celebration of private Votive Masses, and cannot be sung *coram Sanctissimo* because of the general law forbidding Mass at the Altar of Exposition.

In the evening the Litanies and the Procession may take place, as when the Deposition is after Mass, and the function will terminate with Benediction.

AFTER THE MASS OF DEPOSITION

§ XXX. At the end of the Mass of Deposition the Celebrant assumes the cope (observing the rite described in § XIX for the Mass of Exposition), and with the Ministers kneels on the lowest step at the centre of the altar. The chanters at once intone the Litanies, which are continued to *Ÿ*. “Domine, exaudi orationem meam” inclusive. Then the Celebrant, rising with the Ministers, puts in incense without a blessing at the centre; kneeling he thrice incenses the Most Holy Sacrament, and assumes the humeral veil. After the incensation the Deacon, with due reverences, brings the Sacrament from the throne and straightway, standing, hands it to the Celebrant, who is kneeling, and then at once genuflects to the Sacrament. The remainder of the ceremony regarding the Procession, etc., proceeds as described above for the Exposition.

The Mass of Deposition will be celebrated at the Altar of the Exposition, and will be according to the rite prescribed for solemn Mass *coram Sanctissimo*. When it is over the Celebrant will lay aside his chasuble and maniple and assume the cope, assisted by the Sacred Ministers (who lay aside their maniples), at the bench as on the day of Exposition. Meantime the crucifix, if it had been used for Mass, is taken down; the bookstand and charts are removed from the altar; a corporal is spread thereon, and the key of the tabernacle, the pyx for the lunette (if used), and the veil for the monstrance are laid on the altar.

The Celebrant and the S. Ministers come to the centre, prostrate and kneel on the lowest step. The chanters at once begin the Litanies, and these are sung with the psalm and prayers (*preces*) up to *Ÿ. Domine, exaudi orationem meam* inclusive. Meanwhile, the Procession is organized as on the day of Exposition; candles are distributed to the clergy; thuribles, processional cross, torches are prepared. When the R₇. *Et clamor* has been sung, the Celebrant and Ministers rise, incense is put into two thuribles at the centre without a blessing, and the Celebrant kneeling incenses the Blessed Sacrament thrice, as usual. Then, while he assumes the humeral veil, the Deacon (or an assisting priest, if present) brings the Blessed Sacrament from the throne, and standing consigns it to the Celebrant, who kneels on the top step to receive it. Then the Deacon genuflects, the Celebrant rises and turns around, the *Pange lingua* is intoned, and the Procession takes place as on the day of Exposition.

AFTER THE PROCESSION ON THE CONCLUDING DAY

§ XXXI. After the Procession, when the Celebrant has returned to the foot of the altar, the Deacon, kneeling, receives from the Celebrant standing the

Most Holy Sacrament. The Celebrant immediately genuflects to It and lays aside the humeral veil. The Deacon places the monstrance on the middle of the altar on the corporal and returns to his place. The Celebrant, rising with the Ministers at “*Genitori genitoque*,” puts in incense without a blessing, as above. When he has incensed the Sacrament, the chanters sing *Ÿ*. “*Panem de caelo*” (to which is added “*Alleluia*” at Paschaltide and during the octave of Corpus Christi only, as at every Exposition at that time). The Celebrant standing—with no further genuflection and omitting *Ÿ*. “*Dominus vobiscum*”—with hands joined, sings the prayers, the Ministers holding the book for him. After that, kneeling, he assumes the humeral veil, and ascending the altar alone, makes due reverence, and having covered his hands with the ends of the humeral veil, takes the monstrance and with it imparts the blessing to the people. Having replaced the Sacrament on the corporal, he descends and kneels in his place. Straightway the Deacon, or a priest with a stole, having made due reverence, puts the Sacrament in a tabernacle, which should be kept on the Altar of Exposition for this purpose. The consecrated Host is to be consumed at Mass either on this morning or on the following day. When this rite has been completed, they depart from the altar and the **Forty Hours’ Prayer** is at an end.

After the Procession the Deacon places the monstrance on the table of the altar, not in the throne, as on the day of Exposition, and then the singing of the last verses of the *Pange lingua*—i.e., *Tantum ergo*, etc.—is begun.

The Blessed Sacrament is incensed, as usual, at *Genitori*. The chanters sing *Ÿ*. *Panem de caelo*, and the Celebrant, without singing *Dominus vobiscum* (for he is just about to

bless the people with the Lord), stands and sings all the prayers in the ferial tone. After the last prayer he kneels and sings *Ÿ. Domine, exaudi*, etc.; the chanters sing *Ÿ. Exaudiat nos*; and the Celebrant chants in a low tone *Ÿ. Fidelium*.

The Instruction says that the Celebrant ascends the altar alone to give the Benediction. By custom, however, he may be accompanied by the Sacred Ministers, and the Deacon may hand him the monstrance (*cf.* S.R.C. 3975⁴), though, in practice, he will probably find it more convenient to take it himself from the altar.

During the actual Benediction nothing is to be sung (S.R.C. 2464, 3058²), nor should the Blessed Sacrament be incensed unless there is a legitimate custom to the contrary (S.R.C. 3108⁶).

The Instruction says nothing about laying aside the humeral veil after the Benediction. Naturally, however, this is to be done, and is best done, not when the Celebrant is genuflecting at the altar (then to remove the veil, when it is not necessary, is slovenly and unbecoming), but when he has returned to the foot of the altar.

As the Forty Hours' Prayer takes place at the High Altar, ordinarily (apart, *e.g.*, from cathedral churches) the fixed tabernacle will be there to receive the Blessed Sacrament; if it is not, a temporary tabernacle should be prepared for the purpose. If this cannot be done, the lunette is placed in its case (pyxis) and left on the corporal in the centre of the altar covered with a white veil, and is afterwards removed to the place where the Blessed Sacrament is usually kept.

When the tabernacle door has been closed all rise and those carrying candles extinguish them.

If for a sufficient reason there is no Procession, the Litanies are interrupted as usual after *Ÿ. Domine, exaudi*,

the *Pange lingua* is sung, the Blessed Sacrament incensed at *Genitori*, and the prayers sung, as usual, at the end of the hymn.

PREACHING DURING THE PRAYER

§ XXXII. During the Prayer preaching is strictly forbidden ; if, however, to increase devotion to the Most Holy Sacrament, it is desired to have a short sermon after Vespers, leave must be sought from us. . . . The preacher must be at least a Deacon, is to wear a surplice even though he be a regular, but no stole. He is to preach with uncovered head, near the altar where the Blessed Sacrament is exposed, and in such a position that his hearers will not be led into any act of irreverence by turning their backs on the Most Holy Sacrament.

This law against preaching is special to Rome, as there is no general law forbidding preaching *coram Sanctissimo*, on condition, however, that the Blessed Sacrament be veiled during the sermon (S.R.C. 3728²). If there be a discourse, the clergy in choir may sit, but must remain uncovered even though the Blessed Sacrament be veiled (S.R.C. 488⁴, 2769²). The use of the stole is forbidden, not because of the Exposition, but because by custom in Rome preachers do not use a stole. Elsewhere the use of a stole when preaching is permissible by custom at all times (S.R.C. 3157⁶, 3185, 3237²), and, therefore, also during Exposition. Its colour will be white.

OPENING OF THE CHURCH

§ XXXIII. Churches in which the Forty Hours' Prayer is in progress ought to remain open in the evening as long as the people come to pray. . . .

This paragraph goes on to give detailed directions for the hour of closing the churches in Rome. The hour of closing of any particular church elsewhere, depending on local circumstances, will be determined by the Ordinary or by the superior of the church. The church must, of course, be closed to the general public at a proper hour, even when the Exposition continues during the night.

CALENDAR OF THE PRAYER

§ XXXIV. In every church in Rome the list of the churches at which the Prayer takes place is to be hung up for the information of the devout faithful.

Many people in cities adopt the excellent practice of following the Prayer from church to church, and in dioceses where the devotion takes place in many churches the programme for the ecclesiastical year is usually printed and displayed for the information of the faithful.

INSTRUCTION TO BE DISPLAYED

§ XXXV. Similarly in the sacristy of each church where the Exposition is held a copy of this Instruction is to be continually displayed that no one may profess ignorance of the rules and precepts contained therein.

EXPOSITION AT OTHER TIMES

§ XXXVI. Apart from the time assigned in the timetable for the Forty Hours' Prayer . . . the Blessed Sacrament may not be exposed without special leave. . . . If this permission be given . . . the number of lights (twenty) prescribed above (§ VI) is to be observed, and the duration of the Exposition given in the permission is to be strictly adhered to. . . .

The law of the Church does not favour the multiplication of Expositions of the Most Holy Sacrament. The *Codex*, Canon 1274, § 1, gives the existing law—viz., “ In churches or oratories which have the right of keeping the Most Holy Eucharist, private Exposition—*i.e.*, in the pyx (*ciborium*)—may take place for any just cause without the permission of the Ordinary; public exposition—*i.e.*, in the monstrance—may take place, *inter Missarum solemnias* and at Vespers, on the feast of Corpus Christi and within the octave, in all churches [which have the faculty of reserving the Blessed Sacrament];¹ at other times for only a just and grave cause, especially for a public cause, and with leave of the Ordinary, and this even though the church belong to exempt religious.” Exposition of the Blessed Sacrament in the monstrance for a brief space for the purpose of giving Benediction is to be considered public Exposition within the meaning of Canon 1274 (Pontifical Commission, March 6, 1927).

Though the Instruction states that the number of candles required for Expositions other than that of the Forty Hours’ Prayer is the same as for this latter—*i.e.*, twenty—the S.R.C. (3480) permits twelve to be used in poorer churches, and in general refers the question to the decision of the Ordinary (4257⁴), provided the decrees of the Congregation are observed.

OBSERVANCE OF THE INSTRUCTION

§ XXXVII. Finally, it is strictly prescribed that all the above ordinances be observed to the letter. . . .

The last paragraph of the Instruction orders that its ordinances be strictly observed, and prescribes the canonical penalties which are to be imposed on transgressors.

¹ Pontifical Commission for Interpretation of the Code, July 14, 1922.

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